

# RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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## FOREIGN INTELLIGENCE.

### BAPTIST MISSIONS.

*Extract of a letter written by Mrs. Rowe, dated Digah on the Ganges, Hindostan, Dec. 9th, 1816.*

I would fain give you some idea of the horrid superstition and idolatry of the Hindoos, by endeavouring to depict a scene which lately transpired. The Mahometan faith prevails in Hindostan. The last new moon was their anniversary of the Mohraen, a festival in commemoration of their prophet Mahomet, and of the victories gained by his two sons, Hussa and Hoosa, emblematical of which, two selected men fight sham combats in the midst of the assembled multitudes, accompanied by bass and small drums, horns, and various instruments of barbarous sound, and to crown all, they add their own loudest yells. They move along the public way in the most tumultuous manner, occasionally beating their breasts, while calling upon the names of their adored champions, till their bosoms swell to a puff, their eyes seem ready to leave their sockets, and they become hoarse with calling. They also affect to bury and raise Mahomet, by each one going to the sacred Ganges, taking up a handful of mud, bearing it to the tombs of the departed saints, where lights are kept burning; there they cast it into a heap, sit around it, and watch, adore, moan, roar, and beat their breasts, and play their music ten days and nights; after which they take up the earth, put it into a temple made of something portable for the occasion, which is borne on men's shoulders through the streets with the most horrid exultations almost to phrenzy. Every one wears a green garment in token of sorrow. If you tell them Mahomet is false, it enrages them; others say they

worship the same God we do. I should have trembled for our safety, had it not been for the military force at Dignapore. They worship at the tombs of their saints, supposing that the lingering spirits there can procure them favours. Their dances have the enchantment of Satan to induce the beholders to worship the performers, crying the Spirit of God is in them.

I witnessed the ceremonies of the festival of Juggernaut at Serampore. I was overcome with surprise and pity to see so many immortals thronging to adore an empty, hideously painted shell, into which they affirm the great God descends and abides during the season of their superstitious services. The car, the fantastic, obscene, cruel car, with its thirty-six massy wheels, designed to immolate, passed before my view laden with hundreds of priests on the platform of each story, through whom the people paid sacrifices to the God at the summit, by casting up ripe fruit to them. The car stopped! The earth trembled; and the god descended, let down by a rope round his neck, from platform to platform, amidst the loud acclamations of thousands. He was clothed in scarlet. No lives were lost that I heard of. However alluring these things are, (and thousands are duped by them) yet we believe true religion is acting a secret though effectual part in many places. Houses of worship are becoming too small. It is supposed that true religion prevails more among the army than in civil Society; which will probably have a more favourable influence in moralizing the heathen. A native brother who is employed at this station, to preach and talk among his fellow natives, says, that when he reads in the market places, many listen with attention, and say the gospel is good. He preaches every Sabbath afternoon in

his native language to about thirty, men and boys. There are six native men members of the church, and two women, but owing to the remaining prejudices of their husbands that women should not appear in public, they now do not attend.

At Cutwa much good has been done; I saw one woman baptized by Mr. William Carey.

We hear from Mr. Chamberlain, at Mongohis, that one native man is desirous of Christian baptism, and a native schoolmaster is deeply interested in the Scriptures. He has been there a year, having been ordered from Sudham by government for preaching to the people in the open fields at their festivals. Government has lately laid a tax on all books intended for gratuitous distribution.

At Crownpore, a military station, six hundred miles further up the river, ten soldiers have lately been baptized by Mr. Kerr. It requires the most persevering diligence to make any progress in the Hindoo language; as there is no dictionary or spelling book printed with the characters. For a female to read Hindoo is a very extraordinary thing. They all talk Hindoostanee to their servants, yet I have never either seen or heard of any who could read it. I have read the gospel by John several times to the Moon-she, and have translated nine chapters of it.—*Bap. Mag.*

From the London Methodist Magazine.

#### METHODIST MISSION.

*Extract of a letter from Mr. W. M. Harvard, Methodist Missionary at Colombo, in Ceylon, dated June 22, 1817.*

On our first arrival in Colombo, Lady Brownrigg, in the most obliging manner, directed an invitation to be sent to us for the Ball, on the King's birth-day. This is a mark of respect which is always paid to the European residents in Colombo. We, of course, felt ourselves favoured by it; but our principles and discipline dictated an apology to be coupled with our expressions of thankfulness for the conde-

scending attention. We assured her ladyship we should largely participate in the pleasure of the celebration of the venerable day, and would make it a point to pay our respects at the Levee; but begged her excuse from the Ball, on the ground of our character and discipline. Lady Brownrigg wrote us a most friendly answer, commending us for our adherence to any rules which might have been given us from our society in England, and that she was much pleased with the propriety of our conduct, and that the Governor would be pleased to see us at the Levee. We accordingly attended.—His Excellency kindly asked us about the Sunday School which we had established the day before, and wished us all success in our undertaking. It was probably the first time that ever a British Governor condescended to inquire about a Sunday School at a Levee; it was, however, a striking characteristic of his Christian and zealous disposition; and was a sufficient evidence that we had not incurred his displeasure, by modestly declining the honor intended us. In fact persons in our situation are not expected at such seasons of public amusement. This may serve as a specimen of our deportment on all similar occasions: and the manner in which it was appreciated, will give rise, I have no doubt, in the minds of our friends at home, to satisfaction and thankfulness. To the Lord be all the praise!

June 24th. In consequence of the resolutions, of our last Colombo Conference, we made arrangements last week for making a collection in our chapel, in aid of the funds of the Colombo Auxilliary Bible Society; and, as we have five Sundays in this month, we fixed on the third, in hopes that it might not injure our regular monthly collection. To give it greater publicity, we had our intention announced in the Gazette, with the kind permission of the Assistant Secretary to government, and published for brother Fox, newly arrived from England, to preach on the occasion. About five minutes before the service began, we



were agreeably surprised by being informed that the Governor was on his way to the Mission-House, in order to be present: not having had any previous intimation of his obliging intention, we were prevented making any preparation of a seat, &c. for his reception; and he kindly sat down with a few gentlemen, who accompanied him, in a large pew, which was furnished quite in a common manner. The congregation was large and respectable. The Sunday School boys sung Canaan, and brother Fox preached on "The earth shall be filled with the glory of the Lord," &c. It was altogether most interesting; and the private, unexpected manner in which his Excellency condescended to give his sanction to our collection, was very gratifying and encouraging to our minds; and was a pleasing proof of our proceedings still continuing to be favored with his notice and approbation.

The amount of the collection, including two donations since, is 271 six dollars, or nearly 20*l*. Most of the Europeans who were present, being subscribers to the Institution, it was not to be expected that they should have given largely on this occasion. And the country people could not afford to give any thing considerable; so that under such circumstances I think you will agree with me, it was a very good collection. And what is still of more importance, its tendency to interest our congregation in the glorious work of disseminating the word of God; this will ultimately be of far more consequence to the good cause, than any sum which could have been raised on such an occasion.

June 25th. We have lately turned our attention to a regular system of establishing schools for the education of native children, and the governor has expressed his decided approbation of our adopting the measure. The particulars will come officially to our committee in a Report on the subject, which will be sent from our Conference. At the present we are on the eve of establishing in this circuit nearly

ten of these schools; which we expect in a little time, will bring under instruction as many hundred children. The parents, generally speaking, appear greatly interested in this provision for the improvement of their children; and we trust it will conduce to the real and eternal benefit of many, both parents and children. We have a fine school at Colpetty, about two miles and a half from the Mission-house, which contains about 120 boys and 40 girls. It was established under the patronage of Lady Johnston, and appears to promise well. We besides, preach in the school-room, in Cingalese, every Sunday. The children have begun to make an attempt at *singing*, an accomplishment, which the lower order among the Cingalese, especially in psalmody, do not excel. But this, I hope will improve. I preached to them last Sunday afternoon, and heard them attempt to sing a Cingalese hymn to the tune of 'Job.' Some of them carried on the air pretty passably; but the far greater number were so wide of the point, and yet so zealous in their attempt, that it was very difficult to distinguish any thing like a tune. At first I could hardly repress a smile, at such a medley of sounds, as I cannot possibly describe to you. If you ever heard a large number of boys *huzzaing*, and noticed the *clashing* of the *shrill* and the *gruff* voices, you may form some small idea of our singing last Sunday. But when I looked at the dear children, and remembered that the Lord had enabled us to gather together so goodly a number of them, and that they were all with one accord engaged in *making a noise* about, the true God and the Saviour of sinners, I was sensibly affected with gratitude to God, and assure you enjoyed a greater musical feast, than I should have done in hearing a chorus of the first voices. The children have no idea of singing, and in teaching them we were sometimes obliged to simplify the act as follows:

"Now, boys; *to sing is to make a noise*; you must, therefore, each endeavor to make *the same kind of noise*

which I do; and *he, whose noise most resembles mine, will be the best singer.*" They then set to work; and by degrees the effort assumes something like a musical sound. But now the very discord of native children attempting to sing the praises of God, is music to me.

At our class meeting in the Pattah, the other evening, (which was led in Portuguese,) my soul was much revived. We have never, yet, from this station, written home much about conversions; but you must not conclude, therefore that we have none. It is true, they are not numerous nor so much so as doubtless they would be if we were more faithful. The Lord make us more so. But still the work goes steadily on. At the class meeting the other evening a poor man told us in Portuguese, "I am like the poor Prodigal in the Bible, I have left my heavenly Father, I have undone myself, but I am coming back again, and I hope my Father will yet give me to feel that I am his poor recovered child." His cries were truly affecting and encouraging. "*Deos tem misericordia par me,* (God have mercy upon me,) while the tears of penitence trickled down his sable face. Three Cingalese young men, who have met in class with us in Colombo we have appointed as schoolmasters, at country stations on the circuit. They appear sincere young men and I hope will be useful to us hereafter; one is at Colpetty, about two miles and a half off; another at Maratto, about 11 miles; and the other at Pantura, about 15 miles distant.

The last two were brought up by brother Armour, the former was a scholar under brother Clough, at Galle; his name is Cornelius; he has lately intimated to me a wish to begin to preach; I have desired him to write a sermon in Cingalese, that we may judge of his call to the work. The other Sunday I was much pleased with him: going to preach at his school, a book of Cingalese prayers was mentioned; I expressed my fears that it was rather in too high a style

for the common people to understand; to which he replied, "then, Sir, I can make a prayer out of my heart!" I said, "Well, Cornelius, we will see." Just then a sensible country born young man came up to me and said, with how much pleasure he had heard the master pray extempore in his own language, on which I was resolved to give him a trial, and he prayed with so much readiness, humility, and fervor for about ten minutes, that I could not conceal my emotions. The Lord be praised! The work is gradual, but it is effectual; and, by the blessing of the Lord of the harvest, it must go on. We must, however, have more brethren sent out to us, because our way is opening on every hand.

## DOMESTIC INTELLIGENCE.

### REVIVALS OF RELIGION.

For some weeks past there has been a very promising Revival of Religion in Wethersfield. We believe it is principally in the society where the Rev. Dr. Chapin is settled. We are not able to state particulars, but understand that many are anxiously enquiring what they shall do to be saved.

In Guilford also, we are informed, a work of grace has commenced in Mr. Dutton's parish. We hope these are cheering tokens that God has not wholly withdrawn his Spirit from us, and that Christians may be quickened to greater earnestness in prayer.

In Gilmantown, N. H. we are informed, there has been during the last winter, an unusual attention to religion. The number of hopeful converts is fifty. The work commenced in a young ladies' reading society of twenty members, all of whom have been made subjects of hope. A strong encouragement this, to the active and persevering use of means. We also learn, that in Marlborough, Mass. a work of grace has within a few weeks been begun. Twenty have already, is believed, passed from death to life.



and the prospects were highly flattering, of an extensive spiritual harvest there.—*Middlebury Messenger.*

—*Otisco, N. Y. April 1, 1818.*

To the Editor of the Evangelical Recorder,

SIR—The rise and progress of religion, in any place, is always interesting to the friends of Zion. The Church in this place was organized May 2d, 1803, consisting of eleven members, all of whom are now living, and living here. In the three succeeding years thirty were added. In 1807, 9—in 1808, 0—in 1809, 10—in 1810, 20—in 1811, 14—in 1812, 9—in 1813, 12—in 1814, 20—in 1815, 10—in 1816, 4—in 1817, 56. The writer of this sketch was ordained and installed pastor of this church, June 22, 1808. The people have uniformly been attentive to the preaching of the word. Not a year, I believe, has passed away, without one or more hopeful conversions. The additions to the church, during the years 1815 and 16, were just equal to the deaths and dismissions, so that for two years the church had no increase. These two years were *eminently years of darkness*. The state of the society for part of the time, was peculiarly distressing. The *professed people of God*, to an alarming degree, *slumbered*! Instead of honouring, they *dishonoured* their profession! But in the midst of wrath, a gracious God remembered mercy! About the middle of the year 1816, some of the friends of Zion, I trust, began most sensibly to feel and lament her desolations; to feel and lament their own awful stupidity and departure from God. Their prayers and conversation were changed, and so *changed*, that I could not but feel, that even *dry bones* would soon begin to live. I sensibly felt my hands strengthened and my heart encouraged. The last Thursday in February was observed by the Church as a day of public fasting and prayer; we attended the sacramental supper in the evening. The congregation generally observed the day; the assembly was uncommonly

large and solemn. In one section of the society, where a weekly prayer-meeting had been attended for months, conference and prayer meetings became frequent, crowded and solemn. In this neighbourhood, the revival evidently began. By the middle of May, some, in almost every family in the neighbourhood, were deeply impressed; and many, especially of our dear youth, in different sections of the Society, began with deep concern to inquire what they should do to be saved. During the months of May, June and July, many were evidently brought out of darkness into God's marvellous light. Since the commencement of the revival, forty-seven have professed their faith in Christ. Twenty-five of the number are youths; the others, most of them are young and married people. A goodly number who are hopefully the subjects of grace, have not yet united with the church. During the revival, five have united with the Baptist. Hundreds for a while appeared to be deeply solemnized. But many who were evidently convicted, beheld and wondered, but did not repent!! God in righteous judgment, is now evidently withholding the convicting and converting influences of the Spirit. We have great reason to fear, that he has in wrath concerning many said, they are joined to their idols, let them alone!!

But the Lord has done great things for us, whereof we are glad. To the saints it has been a season of refreshing from the presence of the Lord, and from the glory of his power. God has strengthened Zion; he has greatly enlarged her borders, and to him be all the glory. WM. J. WILCOX.

From the New-York Sunday School Repository.

ON THE GENERAL ESTABLISHMENT OF SABBATH SCHOOLS.

The rapid progress, which the system of Sabbath School instruction is making in our country, must excite in every pious heart lively emotions of joy and of gratitude to God. During

the past year, several ecclesiastical bodies have recommended the establishment of such schools in the churches and congregations over which they preside. And we trust another year will not have passed, before every ecclesiastical body, every individual minister, every office bearer in the church, every private Christian, will have viewed the object in its true light, will have devoted to its accomplishment those vigorous persevering efforts, and those fervent supplications to God, which its importance demands.

In most of our cities, Sabbath Schools have already been established, and so manifest are the good effects, that wherever the work has been commenced, we feel confident that it will go forward with constantly increasing vigour and success.

Schools have, also, been established in many of our country towns. Comparatively little however has yet been done:—*there remaineth yet very much land to be possessed.* Why should there not be a school in every town, in every village, in every neighbourhood throughout the United States?

In some sections of the country, children are generally taught to read. In others the education of multitudes is almost entirely neglected. Should a thorough investigation be made, we should be astonished at the number of persons, young and old, who are unable to read. It may be asked, whether it is necessary to instruct them on the Sabbath? We trust the time will soon come, when week-day schools will be universal; when to teach persons to read on the Sabbath, will be neither a work of necessity nor mercy. That time, however, has not yet arrived. We will not go into an argument to prove what we constantly witness, that unless instructed on the Sabbath, thousands and tens of thousands will grow up without knowing how to read the Bible, and will, as an almost necessary consequence, be consigned to vice and misery. To teach children to read, we need not remark, is absolutely necessary to prepare them

for extensive religious instruction. If, then, multitudes of children, unless taught to read the Bible, will grow up in ignorance and vice—will be useless and worse than useless members of Society—will be miserable in this world and the world to come;—and if, in consequence of being taught, their minds will be enlightened and enriched with divine knowledge—if they will be made useful members of society—will be delivered from everlasting destruction and made heirs of eternal life, shall they not be taught? Is not this to “do good?” And is it not lawful to “do good on the Sabbath day!”

Let it be remembered, that these schools are of a RELIGIOUS CHARACTER. “It is the BIBLE which they are taught to read. The lessons which are used are all selected from that sacred book. The Bible is read and explained to them; they commit portions of it to memory, together with religious hymns and catechisms. The schools are opened and closed with prayer, or some other religious exercise. The great business of the teachers, who are generally pious, is to instil, in various ways, into the minds of the learners, important religious truths. In this manner they spend an hour or two previous to public worship in the morning and afternoon. They are then conducted in order to the house of God, and their teachers see that they behave with propriety during divine service.”

Suppose, however, that all the children in our country were, at an early age, taught to read: this would scarcely diminish the necessity of Sabbath School instruction. The grand object of this institution is to give a RELIGIOUS EDUCATION. And is there not a lamentable, an alarming necessity for this, even in those parts of the country where the people are the most enlightened? Are there not large numbers of families without even the appearance of religions: the children of which are permitted to profane the Sabbath, and to grow up in entire ignorance of divine things; are left



wholly to the influence of their corrupt inclinations and of bad example in its most imposing form?

By means of this institution these children may be collected on the Sabbath, may have their minds enriched with the treasures of divine knowledge—and, though neglected at home, may, in a good degree, be trained up in the nurture and admonition of the Lord. Not only the children, but, in many cases, their parents and friends, will be brought under the sound of the Gospel—the most interesting and important truths of the Bible will be conveyed into their families—an interest in their spiritual welfare will be created in the hearts of Christians; under the influence of which, they will “go about doing good,” will visit the families in question, bearing with them Bibles and Tracts; pious instructions and affectionate entreaties will drop from their lips, while their hearts are filled with ardent love to their souls, and fervent prayer for their salvation. An extensive moral influence will be exerted, and many, as well the parents and friends, as the children, will be turned from those evil ways which lead to destruction, and be fitted for the kingdom of heaven. We do not deal in mere conjecture: wherever these exertions have been made, such, in a greater or less degree, has been their effect.

But of the families that attend to the outward forms of religion, how few are truly pious! How small a proportion of the children receive from their parents a religious education! Such an education, blessed be God, they may receive in Sabbath Schools. Mingling with the children of the most pious, they may have the same instructions, and may enjoy the same advantages. Many of the remarks made concerning the most destitute, will apply with equal force to this class of people.

In the country and in the city, when it can be done, it is extremely desirable, that the children of all classes of Society should be embraced in the school. This mode has been adopted

in some of our largest country towns, and in a few instances in our cities. Persons of the first respectability have cheerfully taken the office of teachers, and the most happy consequences have resulted.

Considering the nature and tendency of this system of religious instruction, the manner in which it is conducted, and the effects it has produced, we do not hesitate to say, that, if carried into operation throughout the country, the whole rising generation would be religiously educated, and a mighty revolution in morals and religion would, within a few years, be produced.

The inquiry arises, “By whom shall this be accomplished?” Much, very much, depends on the ministers of the gospel. They constitute the main spring by which the whole machine may be put in motion. Let every preacher of the gospel address his people on the subject, exhibit its importance, call upon them to put forth their united exertions, and it cannot be doubted, that in every church there will be found those, who will esteem it their privilege and their glory to engage in so good a cause. We know that the labours of a minister are arduous, and we would rather diminish than increase them; but by devoting a little attention to the business of getting Sunday Schools established, and exercising a general superintendence over them, we are confident his labours would eventually be lessened. It will, in effect, be instructing his people upon the Lancasterian plan, employing those, who are further advanced in knowledge, to instruct those who are less so. It will be making the most of the religious knowledge which exists in his congregation; it will attach more close'y to him, his people, and especially the rising generation; it will excite a spirit of benevolent enterprise, influencing them to unite their hearts and efforts with his, in the execution of other plans of doing good. Conducted upon a strictly religious plan, accompanied with much prayer, is it unreasonable to hope that such

schools would not only be the happy places in which this and that one should be born into the kingdom, but where great and powerful revivals of religion would commence? If they were universally established, would they not check and ultimately prevent the profanation of the Sabbath, that crying sin of our land? Where is the minister of the gospel whose hands by such things would not be strengthened, whose heart would not be encouraged; no other effort, we believe, of equal magnitude, would so extensively promote the advancement of the Redeemer's kingdom.

But should there be no minister, or should his avocations prevent his attending to the subject, are there not in every town pious, benevolent individuals, who will take the lead, who will examine and see who can be found willing to engage in the work? Let such as are disposed meet together, and organize a society, which shall establish schools within a certain district, embracing one or more towns. If a society cannot be formed immediately, let a number associate and establish a single school; and should there be but one person awake to the subject, let not that one remain inactive. An individual was, in the hands of God, the means of putting in motion the whole system of Sabbath School instruction; and on the individual at this day, who, under the magic influence of that word "TRY" and in the strength of the LORD, shall go forward, may come the blessings of thousands ready to perish.

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*The Presbytery of Cayuga met at Auburn, January 1818, at which time the Ministers and elders gave a statement respecting the state of religion in their congregations.*

From the statements then made it appeared that religion was in a low state in some few of our congregations—that a great degree of stupidity in respect to divine things was too manifest—that certain vices and some destructive errors were found still to prevail; and

that a part of our congregations were but partially supplied with the preached word, (and that within our bounds some districts of considerable extent were without any organized congregations.)

While these things are to be viewed as subjects of lamentation, the Presbytery must feel themselves constrained to acknowledge the goodness of God to our churches. During the year past, the cause of religion has been gaining ground within our bounds, and our churches have been smiled upon beyond all former example. Four churches have been constituted the year past, and of 26 congregations now connected with this body, 17 have been visited with revivals more or less extensive. The Spirit of God has been poured out, and multitudes of sinners have been awakened and converted. The power of the Holy Spirit has been manifested, and the subjects of divine grace have been multiplied to a considerable extent, in the congregations of Skaneateles, Marcellus, Camillus, Brutus, Mentz, Sempronius, Milan, Ludlowville, Dryden, Cayuta, Scipio, east and west congregations in Genoa; but the trophies of divine grace have been more numerous in the congregations of Ithica, Lansing, Aurelius, and particularly in Auburn.

The number of conversions in Ithica have been 40; in Lansing 57; in Aurelius 69; in Auburn 240. In some of our congregations the work still continues. Nearly 600 have been added to our churches the year past by profession of faith, and many of the subjects of the late work have not made a profession of their faith.

These revivals have evidently borne the marks of being the work of God. It appears that the ministers have been laborious and that the Lord has accompanied their ministrations with abundant success. The distinguishing doctrines of the gospel, though violently opposed in some places, have been signally owned and blessed by the great Head of the church.

Those of our congregations, which have been in a feeble and broken



state, are now making exertions to furnish themselves with a constant ministration of the word and ordinances of the gospel.

Several churches have had pastors settled over them the year past, and others are endeavouring to effect the same object.

The monthly concert for prayer has been generally observed, and other meetings for prayer and religious conference have been frequent, solemn and well attended.

More than usual pains have been taken in the religious and catechetical instruction of children. Bible classes have been formed, and Sabbath schools have been established in some of our congregations, and have been attended with good success. In the school at Ithaca, some of the children have been the happy subjects of divine grace; and one little girl has learnt from the Bible from 180 to 220 verses weekly.

Among the happy fruits of the revival with which God has blessed our congregations, we notice an increasing desire to extend the blessings of the gospel among the destitute. This is manifest in the formation of a number of charitable societies the year past. Some Bible, some Missionary, some Tract Societies, and some for assisting in the education of poor and pious youth for the gospel ministry. Some of these are composed of young men, and some of females.

During the year past, a Bible Society, auxiliary to the national Society, has been formed in the county of Cayuga, with prospects of great usefulness, and departments have been organized in almost every town in the county.

In Auburn, Camillus, Ithaca, and Berkshire, commodious houses have been opened for divine worship, and others in our bounds are in a state of forwardness.

On the whole it was abundantly evident, that error and vice have been receding, and that correct morals and vital goodness have been making happy advances the year past.

*Dated Locke, April 1818.*

DEAF AND DUMB.

*To the Editor of the Religious Intelligencer.*

No benevolent mind can become acquainted with the Asylum at Hartford for the instruction of the deaf and dumb, without feeling deeply interested in its prosperity. Of the utility of that Institution, I recently had very pleasing evidence.

I had lately an opportunity to spend an hour in company with two young ladies, sisters, who are deaf and dumb.

They have attended the Asylum the last year. In the course of the interview, a number of questions were put to them in writing, and their answers were returned in the same way. They have learned to write with surprising quickness, and in a legible and even elegant hand. They appeared to apprehend the questions with readiness, and answered them without hesitancy. At the time of the conversation, not the most distant thought was entertained of giving the public any account of it; but as far as I can recollect, the questions and answers which follow, are verbatim, except that two or three small words are added which were necessarily understood.

The reason why I put the first question to the younger sister, was, the report I had heard that during the latter part of the time she was at the Asylum, she appeared to be under some conviction of sin.

The first question proposed was, *Do you think you love God?*

Under which she wrote, *I hope I have God in my heart.*

At the time she was writing this answer, her countenance was expressive of a sincerity of mind and a seriousness of thought which no words can convey.

Q. Do you know that you are a sinner?

A. My heart is bad,—I am very wicked.

Q. Have you felt any anxiety about yourself, because you have a bad heart and are so wicked?

A. Yes—I feel sorry.

Q. How long is it since you first began to feel anxious about yourself because you have sinned?

A. Two months.

I then told her that all people should feel that they are wicked and have sinned against God. Yes, replied she, and be sorry and repent. This led me to state to her that if she *repented* of her sins and *trusted* in Christ, she would be happy when she died. To which she said, If I *repent* and have a clean heart, I shall go to heaven and be happy. She then handed me a paper, or rather a book, in which she had written some thoughts on the nature of *true repentance and faith in Christ*. After I had read them and pointed to some of the words and sentences, to see if she understood them, I told her that Christians would pray to God for her, that she might have sorrow for her wicked heart, believe in Jesus and be saved. She said, If I trust in Jesus, he save me when I die. I feel happy that he give me a clean heart. I told her that all persons would not be saved, or happy when they died.

A. Some will, and some will not.

Yes, said I, those who do not trust in Christ, will be miserable. She assented.

I concluded from what she said, that she has Scriptural notions concerning repentance of sin, and faith in Christ, and a future state; and has learned *much*, in a short time, by the teaching of the Divine Spirit.

Q. Do you pray to God?

A. Morning, noon and night: I pray often. At the same time she cast her eyes and pointed her finger upward, toward heaven, as though she had a desire to have me understand where she thought God dwells, and then pointed to the words, *I pray often*.

I told her that all those who love God pray to him. She readily assented, and led me to conclude that prayer is an exercise in which she finds satisfaction. She again handed me the book, mentioned above, and showed

me the Lord's Prayer; and also a prayer which she had composed, that I might read it. I understood from her that when she first began to pray, she made use of the Lord's Prayer; but that afterwards she made use of the one which she composed. The latter one contained, with other things, a humble confession of her wicked heart and of her sin, and sundry petitions in the name of Christ that God would forgive her, and make her have a clean heart; that he would help her and all the deaf and dumb to love him, and save her and all people.

I next mentioned to her that she and all people must die, and that it is a great thing to die.

A. Yes, but I hope I shall be with Christ when I die: and again she pointed and looked up to heaven.

Nor did our conversation end here; for she evinced the strongest desire to pursue the subject and to satisfy my inquiries. I therefore put a few questions more to her. These were chiefly concerning Jesus Christ, and salvation by him. She appeared to understand what I said, and to take a deep interest in the subject; nay, to be delighted to converse about God and the Bible, heaven and salvation.

When the company present spoke to each other, her countenance, and that of her sister, intimated an ardent desire to possess the use of language. Hence I intimated to her that if she should go to heaven, she would there be able to communicate her thoughts as they do who are in heaven. With a pleasant smile, she told me she hoped it would be so.

She expressed much satisfaction that her instructors in the Asylum, taught her, and the other deaf and dumb, about God and Jesus Christ, and heaven, and to pray, and that they had an opportunity to attend public worship on the Sabbath.

I might state further, that I read a letter which she wrote to her parents: in this letter I noticed that she had asked their forgiveness for past disobedience to their commands. S.



SUPPRESSION OF INTemperance.

We wish to call the attention of our readers, to the following Report of a Committee, appointed by the town of Foxborough, (Mass.) on the subject of Intemperance. If we could say or do any thing to induce men of influence in other places, to follow the praise worthy example of the citizens of Foxborough, in suppressing this growing evil, we should deem the work half accomplished.

The good produced by the formation of moral societies a few years since, were extensively felt, and we have no doubt they have been instrumental in the work of reformation with which many places have been distinguished: but alas they have laid down their watch and the enemy is marching over us. Are good men afraid to act, afraid to do their duty? or is there no cause of alarm on this subject? Every village, or neighbourhood, would be alarmed at the cry of murder, and fly to the relief of a family in distress. They would guard with diligence the man who should attempt to burn his house or commit suicide; and yet they look with calm indifference on the *tippler* who is murdering the peace and happiness of his own family, wasting his property and bringing them to want and ruin; and with sure and undeviating progress, destroying his own life.

If any virtuous citizen feels the necessity of adopting measures similar to those pursued at Foxborough, let him come forward boldly, and others will join him. An old man once said that there were Christians enough in the world to put sinners to confusion, if they would only do their duty.

Report.

The Committee, appointed at a town-meeting on the first day of last September for the purpose of inquiring into the causes, progress and extent of intemperance in this town; of consulting and advising with the Select men on this subject; and of devising measures, to check the illegal use of ardent spirits, as they may think advisable, beg leave to Report:—

That they have taken this subject into serious consideration, and are fully aware of its importance and of the obstacles opposed to a reformation in this respect. But however formidable these obstacles may be, and however malignant the disease, your Committee believe, that the former are not invincible nor the latter remediless. They have a duty to perform,

from which they ought not to be diverted by any difficulties whatever. They never for a moment supposed, that a reformation, so important and so desirable, could be effected, without exciting to action those malignant passions, which this disease always produces. The extent and malignity of the opposition are no evidence that the evil does not exist; but rather of its magnitude and of the necessity of determined resolution and of united and vigorous exertion to prevent its fatal progress.

The first and most prominent cause of intemperance, that we shall notice, is the illegal practice, generally pursued by retailers, of selling and permitting spirits to be drank in their stores. It is very obvious, that dram-shops afford a greater facility to riot and intemperance than a well regulated public house; they are the veriest pests of society. The general prevalence of this practice can afford no excuse for its farther continuance. Dram shops ought to be abated with that vigilance, that we would extinguish the flames which threaten our dwellings.

Another source of intemperance is the too common practice of Taverners in selling ardent spirits to minors without the consent of their parents and guardians. And also the practice of suffering persons to drink to excess in their respective houses and stores. These violations of the laws, so destructive to youth, and so offensive to sober men, ought to be repressed by the strong arm of the civil magistrate.

Supplying laborers with a daily allowance of ardent spirits is a prolific source of intemperance and an evil, that calls aloud for correction. So general and inveterate is this custom, that many almost sober people consider it a law of the land. It is certain, that there is no nourishment in rum; that a person will perform more labour with less fatigue without than with it. Surely then a custom fraught with mischief and expense ought to be abolished. Perhaps no practice is

so gross an outrage on every principle of propriety and decency, as that of treating with ardent spirits at funerals. It is surprising, that a custom so expensive and so indecent, should ever have existed. Your Committee are happy to state, that this custom is growing out of use, and confidently hope, that they shall never witness another occurrence of this kind. Selling the intemperate ardent spirits on credit, has a pernicious tendency. It is not to be presumed, that they have it generally in their power to make prompt payment. Could they have no credit, the quantity consumed would be greatly diminished.

Idleness is nearly connected with intemperance. The idler repairs to the dram-shop for the purpose of destroying time. Happy will it be for him, if he does not there destroy himself.

From causes so numerous, effects dreadful and pernicious must ensue. The proportional part of the \$30,000,000, calculated to be unnecessarily expended annually in the United States for ardent spirits, would be to this town more than \$3,000.— This we believe to be not far from the truth respecting the expence for ardent spirits in this town. It is ascertained that three retailers have sold ardent spirits to the amount of \$2,500, the year past. At the two Taverns and at the Furnace, it is presumed, that \$1,000 more have been expended in this way; making in the whole, \$3,500, annually. Three fourths of the expences for the support of the poor for the last eight years, amounting to more than 250 dollars a year, may be charged to intemperance. A considerable part of the above \$3,500, may have been expended by people from other towns. It is however presumed, that as much has been expended out of town by townsmen. On the whole we are of opinion, that \$3,000 are annually expended unnecessarily in this town for ardent spirits. This sum would support a Minister of the Gospel, five Grammar School masters, through the year, and all our paupers. The expence, however, is but a small

part of the evil. When we consider the domestic distress, the poverty, disease, death, and perdition, which intemperance causes, we may readily perceive the magnitude of this evil. "Our dram shops and grave-yards furnish numerous trophies of its dreadful victories."

For evils so dreadful and pernicious, it would seem highly desirable that some adequate remedy should be devised. That the confirmed drunkard should be reformed, is almost too much to hope. Reason can have no power on those, whose reason intemperance has destroyed. To the sober part of the community then are we to look for a reformation. Could we arrest the progress of intemperance, much good might be done. The grave will soon forever hide the present race of drunkards. Should its contagion spread no further, our country would soon be freed from this crying sin.

Early in October last, your Committee had a conference with a majority of the Selectmen on this subject, and are happy to state that they cordially entered into the views of your Committee. And in pursuance to the result of this conference, they notified the several retailers in this town, that it was their united opinion, that the laws respecting licenced houses must be observed. And they regret that this communication has not had the desired effect. Yet they believe it has in some degree checked the use of ardent spirits. Although success, equal to our wishes, has not attended our exertions, yet we cannot but hope that the subject will be pursued with a vigilance, that never slumbers, and a perseverance, that never tires, until not one drunkard remains to infest this town. For this purpose they recommend the adoption of the following resolutions, viz.

1. *Resolved*, That a Committee be annually chosen for the suppression of intemperance: that they consult and advise with the Selectmen on this subject, and make a report at the annual town-meeting in March.

*Resolved*, That the Selectmen, for



the time being, be instructed to grant no more certificates of approbation for licences, than the public good shall actually require; that they grant no certificate for the renewal of any licence, unless the person applying for the same has in fact maintained good rule and order in his house or store, and has *in fact* conformed to the laws and regulations respecting licenced houses;—that they post common drunkards, send them to the house of correction, should one be provided, or cause guardians to be placed over them, as their several offences and circumstances may require.

3. *Resolved*, That a suitable number of discreet Tythingmen be annually chosen and sworn for the purpose of inspecting licenced houses, for prosecuting those licenced persons, who shall keep implements of gaming in their several houses and dependencies, or shall suffer any unlawful games to be played therein; who shall sell ardent spirits to minors without the consent of their parents or guardians; who shall suffer any person to drink to excess in their respective houses, and those persons, who shall sell ardent spirits without being duly licenced therefor. All which is respectfully submitted

AARON EVERETT, M. EVERETT,  
ABIJAH PRATT, JAMES PAINE,  
JESSE HARTSHORN, Committee.  
Foxborough, March 2, 1818.

The preceding Report being read and accepted by the town of Foxborough at their annual meeting on the second of March, the following gentlemen were chosen the Committee on the subject of intemperance the current year, viz.

Aaron Everett, Hon. Eben. Warren, Seth Boyden, M. Everett, and Abijah Pratt, Esqs.

#### ON KNOWING EACH OTHER IN HEAVEN.

Of all the afflictions to which we are liable, there is none so painful as the death of our friends; for which the Gospel affords us the only consolation that deserves the name—the prospect

of being re-united, at no distant period, to those of them who die in the Lord. I believe, however, that many pious persons have feared lest they should not recognize their friends in the other world; and that apprehension has rendered the parting pang more exquisitely painful; and prevented the wound inflicted on their hearts from being healed. I shall endeavour, in this Essay, to demonstrate that we shall know our friends in heaven, and that their society will form an important feature in our happiness. I shall draw my proofs from Scripture.

I. 2 Samuel xii. 23. When the child of David died in its infancy, the Psalmist consoled himself with this reflection, 'I shall go to him, but he shall not return to me.' This passage of Scripture proves, 1st. The salvation of those who die in their infancy. 2dly. The renewal in heaven of the delightful intercourse of friendships and affections which had been suspended by death.

II. 1 Thessalonians ii. 19. 'For what is our hope, joy, or crown of rejoicing? are not ye even in the presence of the Lord Jesus-Christ at his coming? For ye are our glory and joy.' The knowledge that Christ was awarding glory to a number of persons converted by his instrumentality, could not be so gratifying to St. Paul, as seeing him confer it on those whom he recognized as his former friends and converts. If he knew them not, his success in preaching, abstracted from the persons of his converts, would be his joy and crown of rejoicing: but he speaks of his converts themselves as composing his crown and joy.

III. 1 Thess iv. 13. 'Concerning them which are asleep, sorrow not even as others which have no hope.' The belief that our friends exist and are happy, is gratifying, as far as it goes; but the thought of being separated from them for ever is exquisitely painful; and pleasure, strongly tinged with pain, is inconsistent with the happiness of heaven.

IV. The parable of the Rich Man and Lazarus. A parable is truth ar-

rayed in a fictitious dress to render it more striking, luminous, instructive, and impressive. The parable in question teaches (among other things) that the inhabitants of heaven and hell know each other. Is it possible that the inhabitants of heaven should fail of recognizing one another?

V. The sacred writers compare death to sleep. Our recollection of past events, our friendships, and affections, return the moment we awake. The simile is flagrantly incorrect if they do not survive the grave.

Besides, we cannot remember our redemption and its attendant circumstances, without remembering those who were useful to us, and with whom 'we took sweet counsel.'

God is laying on earth the foundation of universal love in heaven; ordaining and overruling for his gracious purpose, the inequality of the talents and conditions of men, their mutual wants and good offices, and the ministry of angels. Sympathy strengthens love on one side, and gratitude on the other. But if they are ignorant of each other, this noble, this finely construed plan, is abortive; it is frail as the life of man, though it might have exerted a commanding influence in eternity.

Peculiarly strong love to individuals is perfectly consistent with that intense universal love which the law of God requires, with absolute perfection and with the most perfect state of society. It would have existed in Eden, had man continued holy; for Adam declares, that a man would forsake his father and mother, and cleave unto his wife; and our Lord loved John better than his other disciples.

Love and friendship have little scope for action here; indeed they frequently inflict on us nearly as much pain as they administer pleasure, for we share the sufferings of our friends, and lament their loss. In heaven they will be sources of pure unmingled joy; for the happiness of those we love will increase our own felicity in exact proportion to the degree of love we bear them.—*Ev. Mag.*

#### BENEVOLENT SOCIETIES.

In Back Creek Congregation, Rowan Co. North Carolina, a Society has been recently formed, by the name of the Donation Society of Back Creek, auxiliary to the American Board of Foreign Missions.

The Managers of this Society have lately transmitted to the Editor of the Religious Intelligencer the sum of \$32, to be paid over to the Prudential Committee, accompanied with the following letter. It gives us pleasure to record such deeds of benevolence; and we feel warranted in tendering the thanks of the Board of Missions, as well as the blessings of those who are ready to perish, to the generous Donors.

*Back Creek, N. C. April, 1818.*

MR. WHITING—Much of the intelligence communicated through the medium of your paper, is, if not "*to all people,*" at least to many of your readers "*good tidings of great joy.*" To read, or hear of what God is doing in the world by the instrumentality of men and means; the exertions that have been made, and are still making; the success that has attended, and will assuredly attend them even to the end, can hardly fail to inspire every pious and benevolent mind with the most cheering prospects and pleasing sensations. But this is not all. Many, very many have had desires excited to bear some part, or take some share, how small soever, in promoting this good work and "*labour of love.*" Of this class are a few to be found in this place. May their number be increased.

Inclosed, is forwarded to your care, a small donation from an association recently formed in Back Creek Congregation, composed of both sexes; known by the name of *The Donation Society of Back Creek, Auxiliary to the Board of Foreign Missions.*

You will oblige by putting it into the hands of their Prudential Committee, to be appropriated to whatever purpose they may think will best subserve the interest of the Redeemer's kingdom in the world.

Transmitted by THE MANAGERS.

N. B. Five dollars of the inclosed is a donation from Union Moral Society of the same place and vicinity.



AMERICAN BIBLE SOCIETY.

The Treasurer of the American Bible Society acknowledges the receipt of the following sums of money, in April, 1818, viz. —

From the third Presbyterian church in Albany to constitute their pastor, the Rev. Hooper Cumming, a director for life, \$150; from Col. Benjamin Talmadge, of Litchfield, Conn. as as a director for life \$150.

The following Persons are constituted members for life, by the payment of \$30 each.

The Rev. George S. Woodhull, from a few individuals in Cranbury, N. J.; the Rev. Charles Prentice, by the ladies of the first society in Canaan, Litchfield Co. Con.; the Rev. Kiah Baily, of Newcastle, Maine, by —; the Rev. John Dewitt, by the ladies of Protestant Dutch Church in Albany; the Rev. Phinehas Cooke, by the ladies of Ackworth, N. H.; the Rev. T. Charlton Henry, by the ladies of the Market st. Presbyterian Church in Lexington, Kentucky; the Rev. Orin Clark, by the young gentlemen belonging to the Episcopal Congregation at Geneva; the Rev. Cornelius D. Westbrook, and the Rev. Daniel Crane, by a number of females in Fishkill; the Rev. James Beach, by a number of young ladies of Winchester, Con.; the Rev. Stephen Dodd, by the ladies of East Haven society, Con.; the Rev. Jonathan Cone, by the Female Cent Society of Bristol, Con.; the Rev. Jeremiah Barns, and the Rev. Nathan Lord, by the Amherst Bible and Tract Society, N. H.; the Rev. Chauncy Booth, by the Female Charitable Society in the first parish in Coventry, Con.; the Rev. Wm. Montgomery, by the ladies of the Pine Hedge congregation, Mississippi Territory; the Rev. Joseph Bullen, of Claiborne Co. Mississippi Territory; Charles Wright of Queens Co.; Deacon Warren Mitchell, of Southbury, Con.; Ezra Weeks of New-York; Chauncy Whittlesey, Esq. of Middletown, Con.; Joseph Battell, Esq. of Norfolk, Con.; David S. Lyon, of New York; Jacob Harsen, of ditto; Ezra

C. Ludlow of ditto; Garret Cozine, of ditto.

From annual subscribers in the city of New York, \$466; from the Bible Society of Virginia, as a donation, \$300; from the Elizabethtown Female Juvenile Bible Society, as a donation, \$14; from the third Presbyterian Church in Albany, as a donation, \$29,78 cts.; from an unknown lady in Vermont, through Mr. C. Wright, of Montpelier, \$2; from the Reformed Dutch Church at Kingston, Ulster Co. under the pastoral charge of the Rev. John Gosman, being a congregational collection, \$66,65 cts.; from the people of Leyden, Lewis Co. N. Y. under the pastoral charge of the Rev. Reuel Kimball, a contribution, \$4,25 cts.; from the Rev. James D. Demerest, being a collection made in the churches at Hempsted and Ramapagh, in Bergen Co. N. J. \$3; from the Norfolk Bible Society, for the purchase of Bibles and Testaments, \$100; from the Auxiliary Bible Society of Augusta, Georgia, for the purchase of Bibles and Testaments, \$200; from the Steubenville Female Auxiliary Bible Society, for the purchase of Bibles, &c. \$100; from the Female Bible Society of Geneva, for the purchase of Bibles \$70 in bills not current, and sold for \$68,80 cts.; from the Long island Bible Society, for the purchase of Bibles, \$200. Sum total \$2639,48 cts.

AMERICAN COLONIZATION SOCIETY.

Letters have been received from Messrs. Mills and Burgess, the Agents of the American Colonization Society. They left England for Sierra Leone in February. They speak in the highest terms of the polite attention shewn them by his Royal Highness the Duke of Gloucester, Patron of the African Institution, and Mr. Wilberforce, and the cordiality with which they entered into their views. We have room only for the following extracts.

Mr. Wilberforce has further increased our obligations to him this day, by introducing us to the Secretary. His lordship appeared to have a perfect knowledge of the constitution and designs of the American Society. He

cast his eyes at our commission, and answered with promptitude, that he should give us letters of introduction and recommendation to the governor of Sierra Leone and other officers, who might be able to afford us patronage and assistance while prosecuting our inquiries on the coast.

Mr. Wilberforce has exemplified the prudence of a counsellor, the tenderness of a father, and the benevolence of a Christian, in his communications to us, and in the arrangements which he has made on our behalf.—We cannot express in too strong language our admiration for his excellent character, our gratitude for his kindness, and our sincere prayer to the Preserver of Men, that he would spare his valuable life many years, and succeed his continual exertions to diminish human misery, and diffuse abroad divine knowledge. In some future letters, we shall improve an opportunity to acknowledge the favors which we have received from other gentlemen, who have shewn themselves "ready to every good work," disregarding distinctions of nation, land or colour.

*Extract.—London, Jan. 28.*

"In opposition to opinions now circulated in the U. States, the colony at Sierra Leone was never more flourishing. Its internal government is regularly administered: its power fears no assault from the native tribes, and its influence contributes much to the civilization of the adjacent country. Measures are adopted for the education, Christian instruction, and internal improvements of the colony, which must be attended with the happiest results. Its population exceeds ten thousand."

#### Ordination.

April 18. The Rev. James Spicer, was ordained to the pastoral charge of the 2d Presbyterian Society in Camillus. Introductory prayer by the Rev. Mr. Mills, of Onondaga; sermon by the Rev. Mr. Brown, of Cazenovia, from 1 Cor. i. 18.; consecrating prayer by the Rev. Mr. Alexander, of Onondaga; charge by the Rev. Mr. Chadwick, of Pompey; address to the congregation by the Rev. Mr. Baldwin, of

Pompey; concluding prayer by the Rev. Mr. Parsons, of Marcellus.

The Church in this Society was organized in August last by the Rev. Mr. Alexander, consisting of about 50 members, since which time about 40 have been added. The Lord has visited this people with the special influence of his Spirit, and the good work is yet progressing.

#### SUNDAY SCHOOL REPOSITORY.

It is with pleasure we notice that the publication of this valuable work has recommenced in New-York by Messrs. Dodge & Sayre. We believe such a publication will tend greatly to promote the interest of Sabbath Schools in this country; and we sincerely hope it will meet with patronage from a Christian public.

The design of this work, is to communicate intelligence relative to Sabbath Schools, in this and in other countries. The work will embrace accounts of the origin and progress of such Schools; the plans of instruction adopted in them; of their effects upon different descriptions of learners, upon parents, and upon society at large; anecdotes; interesting facts; reviews of Sabbath School-books; biographical sketches; annual reports; poetry, &c.

Communications from the promoters and friends of Sabbath Schools are solicited, particularly accounts of the establishment and present state of such schools.

Clerical gentlemen, and all who feel interested in the institution, especially Superintendents and Teachers, are respectfully requested to act as agents for the work.

#### Conditions.

I. The work will be published once in two months, in numbers of 40 pages each, large 8vo..

II. The numbers shall be delivered to subscribers in the city, at their residence, every other month as published, and shall be sent to other places as soon as practicable after they are printed, by such conveyances as they shall direct.

III. Six numbers, which will form a volume, and be accompanied by a title page and index, shall be delivered to each subscriber, at one dollar and fifty cents, paid in advance, or two dollars, if paid afterwards.

IV. Any person who procures subscribers and pays for six copies, shall receive a seventh gratis.

Those who may interest themselves in procuring subscribers, are requested to make returns as early as possible to Dodge & Sayre, corner of Wall-street and Broadway, New-York; to whose care all other communications are to be sent, directed to the Editor.

Subscriptions received at this Office.